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S E R M O N  
P R E A C H E D A T  
T H E C H A R T E R H O V S E,  
before the Kings Maiestie, on  
*Tuesday, the tenth of*  
May. 1603.

By D. Blague, Deane of Rochester,  
the Kings Chaplaine.

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2 E R M O N  
P R A C T I C E D A T

TO THE

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33:16

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## To the Reader.



Onum, quò communius, et  
melius. Few persons in respect  
heard this Sermon, the place  
would not otherwise afford it:

But one being present at that time, tooke the  
notes of it, & supposing it to be so comfortable  
a doctrine to others, as he found it delightfull  
to himselfe, as well in regard of the matter  
deliuered, as the graue and methodicall deli-  
uery thereof, was bold to make many others  
partakers of it, hoping there is little, or no  
difference betwixt the publishing of it now,  
and the preaching of it then: Howsoeuer, ac-  
cept his endeuour, being willing that all the  
Lords people should prophecy, and reape whole-  
some instruction and comfort thereby.

Farewell in the Lord,

H. H.

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• *Strophomena* ...

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A Sermon preached at the Charter-  
house, before the Kings Maiesty, the  
tenth of May, 1602. by D. Blague,  
Deane of Rochester, the Kings  
Chaplayne.

Psalm. 1.

- 1 Blessed is that man, which walketh not in the  
counsell of the vngodly, nor standeth in the  
way of sinners, nor sitteth in the chaire of  
scorners.
- 2 But his delight is in the Law of the Lord,  
and in his Law wil meditate day & night.



His Psalme hath no title,  
because (as Basil sayth) it  
is as the foundation to  
the house, the keele to  
the ship, and as the heart  
to euery liuing creature:

so this is the key to all the rest. The mat-  
ter of this Psalme, is, touching the blessed-  
nesse of the righteous. This blessednesse  
he proues *ab Antithesi*, negatiuely in three  
steps; affirmatiuely in two poynts, &c.

A 3     *ASHREI:*

*A Sermon preached*

*ASHREI: that is, O the blessednesse of  
that man!*

.. **T**He Prophet begins with an excla-  
" mation and sigh, sorrowing that so  
few do tread in the pathes of righ-  
" teousnes. Ye know there is but one God,  
but many Legions of Devils: and wee  
find, that the deuill hath more friends in  
the world, then God. For Christ our  
" Sauour had onely *Pilats* wife to entreat  
for him: But all the multitude cried out,  
Set *Barrabas* the murderer at liberty.

.. Likewise, the soule is but one; yet doth  
an armie of lusts fight against it; and who  
can tell how oft they preuayle? When  
this Scripture is verified, that the single  
woman hath more children, then shee  
which hath an husband; is that sinne bar-  
" ren? *Preciosa non sunt numerosa.* Good  
men are odde men. Helpe, Lord, cries  
*David*, for good men decay. The righ-  
teous perisheth, who layes it to heart?

Wasps

*before the King.*

Wasps and Hornets swarme: the Ad-  
ders egges are many: there is an haruest  
of Vices crieth to the Lord for a sickle:  
Sinne ouerflowes like water, who seeks  
to stop the streame? Aske the earth: it  
will say, I yeeld much matter to make  
pots of: but little dust, that Gold comes  
thereof. Aske the Gardiner: he will say,  
I haue more weedes then flowres, more  
nettles then Roses, more brambles then  
Vines. Aske thine owne conscience:  
and it will answere, There is great plen-  
ty of men, *magna solitudo bonorum*, which<sup>r</sup>  
walke vndefiled in the way of the Lord.  
Cherish therefore such as feare God;  
there are but fewe of them. Let a vile  
person bee despised in your eyes; there  
are too many of them.

And this I take to be the reason why  
the Prophet doeth sigh, that so many  
seeme blessed in shew, and so fewe in  
deed.

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*H A I S H*: that is, *that man*.

**I**N the Scriptures, Man hath three names: *Adam*, in respect of his substance, Red earth: *Aenosh*, in respect of his fall, Wretched: for nothing makes the people wretched, but sinne. And here he is called, *I S H*: a *virtute*, which is, Blessednesse. Hereof comes *Ishahvirago*, a woman of Vertue. Happy hee that meeteth with such a match; Pearles and precious stones are not comparable to her.

*I S H*, is a man of Vertue and Wisedome. Wisedome is the gray haire; the vndefiled life is the old age; to depart from euil, this is vnderstanding. *Ishachar*, is a great boned Ass; seldome lodgeth Wisdome there. Behold, the Bee is little, but his fruit is sweet. The Oke is great and tall, and his fruit is fit for hogs. The Peacock is sayre, but proud. The Vine is lowe, and creeps by ground: but  
it

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it yeeldeth wine acceptable to God and  
man.

*Ingenio pollet, cui vim natura negauit. ‡*

The power of God is declared in  
weaknesse. Blessed therefore is that man  
of vertue and wisdom.

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The first step to blessednes, negatiuely;  
is, *not to walke in the Counsell of the un-  
godly.*

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**C**ounsell, as *S. Basil* saith, is *Hieron* ..  
*ti*, a diuine thing: like the water  
spring, the deeper ye draw it, the  
sweeter. Like a sweet perfume, comfor-  
ting all the spirits. Where many are that  
can give good counsell, there is safety.  
Blessed is he, that hath grace to follow it.  
Counsell in Hebrue, is *Gnatsa*, of the root  
*Gnets*, A tree. For as a good tree bringeth  
forth good fruit, and an euill tree bring-  
eth forth euil fruite: so all men resemble  
the maners of their Counsellers. There  
is no sinne almost done without counsel.  
Would



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- Would *Achab* haue wrung by violence the Vineyard from *Naboth*, but for the wicked counsell of *Iefabel*? Would
- *Absolon* haue continued his Rebellion against his father, but for the pestilent counsell of *Achitophel*? Could *Amnon*
- haue compast his sister *Thamar*, but for the aduice of his Attendants, Make thy selfe to be sicke? Such dead Flies corrupt sweet oyntments, infect many yong men and Maydens. Would God there were none such in Israel.

The root of all actions, is counsell in the heart. The heart is like a Mill, euer grinding good or ill thoughts. Necessary therefore is this prayer: *Make me a cleane heart, O God, and renue a right spirit within me.* Our Sauour sayth, that from the heart, come the things that defyle a man. Once the Lord sent a floud to wash it: now there needes a fire to purge it. The first step to murder, is anger. Where lurketh anger? In the heart. Christ saith, that to looke, and to lust after a woman, is adultery.

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adultery. Where resteth lust? In the heart. If the Fountaine be thus corrupted, can the riuer be wholesome? If the Conscience be polluted, no puddle, no sinke so vnsauory as it. Blessed is he, that resisteth the first motion and entisement to euill. The Poets counsell is, *Venienti & occurrere morbo*: before sicknes, take Physike: resist a mischiefe in the beginning. Would you haue instance hereof? A sparke of fire in the end of a straw, is easily put out: but if it catch the trusse, it hazardeth the house. The seed of sedition and heresie being but in one, is easily supprest: but if it be spred, it wil require *Hercules* labour to roote it out. The heresy of *Arrius* was first a sparke; being neglected, it so spred, that as *S. Ierome* sayth, *Totus orbis ingemuit, miratus se factum Arrianum*. Therefore little things are not to be despised. And though some say, *De minimis non curat lex*: yet a little prick of a rapier, may make a deadly wound. A great tree groweth vp of the least

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least graine of Mustard seed. A drop of water is a small thing, yet many drops wil sinke a ship. A haire is lesse, yet hath it choked a big man. So the lusts seeme trifles, but by continuance get dominion, to the danger of the soule. Go not therefore after thy lusts, for it will make thine enemies which hate thee, to laugh thee to scorne. Resist a mischiefe in the beginning; admit of no ill counsell: and this is the first step to Blessednes.

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*Vngodly.*

THE persons that giue counsell, are here called *Reshangim*, of *Rashang*, to be stirring, to compas their purpose by hooke, or by crooke. The counsell of busie-bodies is euer dangerous. Such in Law, are called Pettifoggers; they breed multiplicity of suits and actions. In the Church, such are the factious; they break all good order. Order is called by *Zachary*, Beauty. Beauty in Greeke, is *Kalon apou Kalein*; it allureth euery one to the gaze:

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gaze: and so doth good order. Disorder is like a blemish in the face. *Cauendum ab his quos natura consignauit*: so, a quicke eye must bee set on such as breake order, for they are dangerous. In a priuate house, what doth one repining seruant? he lets all the rest in an vprore.

Such amongst neighbours are Carrytales; they lode and vnloade newes from table to table, and breed much heart-burning. These are *Reshangim*, Vngodly stirring heads: By nature, they are like the wind, vnquiet, euer in motion: if it bee inclosed, it will shake both sand and sea to breake out. The deuill eggs them on; Cast thy selfe downe headlong, do somewhat to be famous. *Esay* compares them to the sea, euer working, foming out their owne shame. *Chrysostome* deriues *ponarian* *apo tou ponou*. Vngodlines is euer full of toyle; Vertue breeds quietnesse and rest vnto the soule. Rauening beasts, when their bellies are full, doe couch in their denness: but these muse vpon mischief in their bed, and cannot be quiet, till they be

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be made a gazing stocke to the world, to Angels, to all men. Blessed therefore is the man, which walketh not after the counsel of such pragmaticall and busie heads.

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*Walketh not.*

.. **T**O walke, is to delight in: Looke  
what company we frequēt, for such  
shall we be deemed and esteemed:  
for experience teacheth, that Birds of a  
feather doe flock together. Malt-wormes  
seeke out their like. Catholikes, such as  
feed their humours. Swine had rather  
wallow in the myre, then in cleane wa-  
ters: and wantons rather dally with light  
huswiues, then be amongst graue Philo-  
sophers. What can be more dangerous to  
Gods children, then this? Doe not euill  
words corrupt good maners? Doth not  
a little leauen sowre the whole lumpe of  
dowe? A little viniger will sowre a great  
vessell of wine. A little wormwood will  
make a great deale of hony bitter: but a  
great deale of hony cannot make a little  
worme-

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wormewood sweet. Good men are corrupted by the society of the euill, and learne to sweare by the life of *Pharao*: but euill men are seldome amended by the conuersation of the good. For this cause was antiquity so seuerer: for it was not lawfull for a Iewe to conuerse with a Samaritane. If an Hebrue did eate with an Egyptian, it was counted abomination. Therefore hath the Church ordayned excommunication. If any that is called a brother, be a whore-master, a drunkard, or a couetous person: with such doe not eate or drinke, receiue him not into thy house, say not, God speed, lend him no countenance. Canst thou not shun him with thy body? yet be seuered from him in thy mind: for pure deuotion is this, to keepe our selues vndefiled from this wicked world. Wretched is that man, which delighteth in the counsell of the vngodly.

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The second step to blessednes, negatiue-ly, is, *not to stand in the way of sinners.*

The



## A Sermon preached

1. **T**He Scripture sets downe a two-fold way. 1. The narrow way of Vertue, like *litera Pithagora*, at the first, painfull: but when ye haue got the habit of it, it sets the heart at much liberty.

2. The broad way leads to hel directly. Therefore *Pithagoras*, in the light of nature, gaue this precept: *per viam popularem ne gradere*: which *S. Ierome* interprets, Follow not the errors of the multitude. *S. Paul* in the light of grace, teacheth: *Fashion not your selues to this euill world*. *S. Iohn* obserues the fashions of this world, to be, in the lusts of the flesh, the lust of the eyes, and the pride of life.

‡ *Hæc tria pro trino Numine mundus habet*: This is the trinity, the world doth worship. No manuell then, though *Cusais* reason be so predominant: Where the multitude runnes, there wil I be. Hereby they verify the Posie of *Aristotle*: *Plurima pissima*: The most are the worst.

∴ **T**He way of sinners, is the way of all flesh. All flesh is grasse, ful of frailties.  
There



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There is no corne, but may bee blasted: no soule, but may be corrupted.

In a red Rose it is not hard to finde a Canker. The holiest man hath his gifts with sundry imperfections. Marke the place ye stand on, it is slippery; the stowtest may take a fall. The Iust man falls seuen times a day. Whosoeuer then amongst you is without sinne, let him cast the first stone at another.

There are two sorts of sinners; the Penitent, and the Infamous: the one sins of Infirmitie, the other of Maliciouſnes: in the one, sinne remaynes; in the other sinne doeth raigne.

The Penitent sinner cryes with *Dauid*, *Heale my soule, for I haue sinned against thee.* Humbles himselfe with the Prodigall child, *I haue sinned against heauen, and in thy sight, and am unworthy to be called thy sonne.* Knocks his brest with the Publicane, and sighs, *God be mercifull to me a sinner.* *Sic cum homo agnoscit, Deus ignoscit:* Whesoeuer we doe vnſaynedly acknowledge

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ledge our sinnes, G O D doeth presently blot them all out of his remembrance.

The Infamous sinner is he, which knoweth nothing but sinne. Such were those in the Gospell. Would God there were none amongst vs. *Jeremy describes them thus, They blush at nothing; they haue a harlots for head. The booke of Wildome thus; They leaue tokens of their pleasure in euery place they come. S. Peter thus; They wonder & howt, that you runne not at ryot as they do.*

¶ Blessed is that man which standeth not in the way of such Infamous sinners.

### *Standeth.*

.. **T**O stand, is to fall againe & againe to the same sin, being warned and punished, yet nothing to amend, thats an infamous sinner. The scripture exhorts thus: *Hast thou sinned, my sonne? Doe so no more.*

• Bind not sin to sin: for one shal not escape unpunished. Who wil returne to his enemies prison, whēce he hath escaped? such a one is worse then a brute beast: for if it stumble at a broken bridge, euer after it shunneth

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shunneth the place. The Bird escaping the fowlers gyn, flies aloofe. *Piscator ictus sapit*: Shall not the sinner take heed? The counsell of our Sauour to one and all is: *Now thou art made whole, sinne no more, lest a worse plague light vpon thee.* Who escapeth shipwrack, and biddeth not both ship and sea adieu? How often hath sinne brought vs to the shipwracke of a good conscience, and yet will wee not forsake it? To this end Saint Paul moues: *Yee that are dead vnto sinne, how can yee liue any longer therein?* Sirac presseth this point: *He that washeth himselfe because of a dead body, and toucheth it againe, what auails his washing?* If my sweete Sauour Iesus say to me: *All thy sinnes are forgiven thee*; and I will not part with them, who is to blame? Relapse into sicknes is dangerous, much more into sinne. Being deliuered frō the hand of the diuell, and possessed againe; the latter end of that man is worse then the beginning. Therefore if yee haue bin seduced by euill counsell, yet stand not in the way of sinners, Wretched is hee that standeth.

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The third step to blessednes, negatiuely,  
is, *not to sit in the chayre of scorners.*

- .. **T**His is the highest degree of sinne.  
And to sit, doth note an obstinate  
contempt of all religion and hone-  
sty. *Zacharie* saith, *Their heart is hard as*  
the Adamant. The Adamant stone is dis-  
solved in Goates blood: but neither the  
precious blood of Christ, nor the vnquē-  
cheable fire of hell can make their heart  
to yeeld. The Gospell compares them to  
a common high way, where nothing wil  
grow: to vsfauory salt, nothing can sea-  
son it. We know that wine being sowre  
makes viniger. A tree being rotten, be-  
comes firewood: and of ragges is paper  
made: but vsfauory salt is good for no-  
thing, but hurtful to all. Sweet words are  
lost to such, because they are resolute: *ou*  
† *peises can peithas*: thou shalt not perswade  
me, though thou do perswade me. This  
is the sin of presumption, against which  
*Dauid* prayes, *Lord keepe thy seruant from*  
*presumptuous.*

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presumptuous sinnes, that they neuer get dominion ouer me.

This obstinacy makes men scorers,  
*Latim.* Scorning is bewrayed 3. wayes, ••  
*gestu, verbo, actu.*

1. By gesture.

**B**Y scornful behauour, as girning, giering, spitting, poynting & wagging the head. *With the flatterers are busie mockers, the very abiects made mowes and ceased not.* Christ forbiddeth *Racha*: that is, a gesture of the nose. This seemes a small matter, but in Gods sight it is murther. How scornes haue bene reuenged, wofull examples haue declared it.

2. By vnciuill words.

**S**O was *Ioseph* nicknamed a Dreamer: *Paula* a Babler, and Christ a Carpenter.

*Libanius* the Sophister thought to break a iest vpon a Christian: Sirra, what is Christ the Carpenter now doing? He answered, He is making a coffin for *Iulian* thy master, and so it fell out in deed. *Lucian* scoft, that hee had got nothing by his



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Christendome, but a sillable to his name: For before, he was called *Lucius*, and now *Lucianus*. Marke his end: hee was torne in peeces with dogges. *Ismael* scoft at *Isaac*: Saint *Paul* calls it Persecution. These are *Flabellum Diaboli*. The diuels bellowes: And *Flagellum Iustorum*, the scourge of the righteous. From such scourges good Lord deliuer vs. The toung in Hebrew is *Kauod*: that is, *glory*: because it alwaies ought to be an instrument to set forth Gods glory. But these scorers, with their tongue doe rent & teare the holy Scriptures, and call Genesis an allegory. *Epiphanius* in *Ancorata* answereth all such thus: If there be no Paradise, but in an allegory, then there are no trees, but in an allegory: if no trees, then no eating: if no eating, then no *Adam*: if no *Adam*, then no men: then all is allegories, & the truth is a tale of a tub. Thus sayd the foole once in his heart; but these dayly bray it out with their tounge: ought such be tollerated amongst vs?

3. By



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3. By unlawfull act.

**W**Hat is more precious then a good name? all the treasure & gold of Arabia is not comparable to it. Look what ornamēt hayre is to the head, sight to the eye, & green leaues to a tree: the same is a good name to euery Christian. Of this thing so precious, drunkards make rimes, reprobates cast Libels, to trample vnder foote the honour of the Best.

I hope the last Sundayes motion is so well remembred, that I neede not harpe on that string.

**T**Hese skorners haue their chayre: for they wil be Apes of God & good mē, to couer their hypocrisy. There is a three fold chaire: *magisterij, iustitia, & pestilentia.*

The first, is the Doctors chaire. The ancient custome was, that Doctors did preach sitting. Our Sauour in Nazareth after the Lecture of *Esay*, sate downe and taught. The Scribes and Pharises did sit in *Moses* chaire. Hereof Cathedral churches haue their name, where there is ordinary teaching.

G O D.

B 4

forbid

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forbid that any chaire should be without a teacher, or any Bishops seat long voyd; for then the people will mourne.

THE second is the seat of Iustice, to defend the good, to punish the wrong doer. Sweet is that melody consisting of these 2. poynts, mercy & iudgement: for *summum Ius* is *summa iniuria*: extremity of law, is open iniustice. He that blowes his nose too hard, wrings out blood. As Gregory sayd in another place may be applied to this: *Mammillam Scripturæ durius premitis*: ye wrest the Scripture & Iustice too violently, & so instead of milke and succour, ye wring out blood & oppressiō. So, too much pity spillles a city. There is *miseriordia puniens*, & *crudelitas parcens*. He that spares a wolfe, & pardons a wilfull murderer, doth hazzard the whole flocke. *Aurea mediocritas*. It is an honor to the seat of Iustice, to minister it without respect of persons.

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**T**He third is the seate of pestilence: so the Greeke text enforceth, which is, *Loimoon*. In the time of pest, we follow the Physicians rule: *Cito, longè, tarde*: God forbid that any should embrace or countenance a pestilent fellow. Can there be any greater glory to a King, then with the testimony of a good conscience to say, All my delight is in the Saynts that are in the Land, and such as excell in vertue? I am a friend to all such as imbrace the Gospell of Christ Iesus. Whoso is saythfull, and feareth God, he shall be my seruant. As for pestilent fellows, I hate and abhorre: such bring a Realme into thraldome. Therefore if you will be partakers of true blessednes, beware of busy heads, infamous sinners, but specially of skorners: delight not in their counsell, stand not in their wayes; least of ali be resolute in their desperate courses: *Hæc itur ad Inferos*: this is the high way to hell.

The

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The affirmatiue part is, *But his delight is in the Law of the Lord, & in his Law will meditate day and night.*

— **T**HE Lord is here called *Iehoua*, the King of Kings, & Lord of all Lords, to whom all the Kings of the earth must bow their scepters, and do homage; for of him they hold in chiefe. This name the Iewes hold to be vnvterable: that is, true in respect of the essence: for the nature of GOD is infinite, therefore they exprest it by *Tetragrammaton*. Superstitious this was, yet it condemneth our lacke of reuerence vnto it; For Princes and Magistrates we remember with their stile and titles of honour, but the name of God passeth with contempt, and too often with blasphemy: Call ye this Religion?

— **T**HIS Lord hath his Law, in which he will haue no competitors, *aut solus, aut nullus*. S. Peter calles it *Gala adolon*: pure milke, without any mingle-mangle.

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mangle. It is called *Thora*, of *Iara*, to teach: because it instructeth euery one what to chuse, what to refuse. Hony is sweet to a sound taste: but the Law of God to a sound Professor is sweeter then the honny and honnycombe. Gold is precious: but to me, the law of my God is dearer, then thousands of gold and siluer.

Life is sweet: yet the Martyrs of Christ respected not their liues, to keepe the testimony of a good conscience. Therefore that which is sweeter then honny, more precious then gold, and dearer then life, that ought all men to delight in: But such is the law of the Lord.

Blessed is the man whose delight is in it: that is the first step to blessednesse affirmatiuely.

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**Y**OU know there is no life without some delight, the error is in the choyse: but where delight is, there is cherefulness:  
fo



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• so the Hebrew word *Chephets* enforceth,  
a readinesse, a willingnesse to all good.

“ *Amor meus, pondus meum* : Where  
loue doeth leane, both wit and will doe  
bend theselues. A little plucking drawes  
a man, whither he willingly goes. A little  
“ wind driues a great ship with the stream.  
Where God writes his Law in any mans  
heart, there is cherefulnesse. This made  
“ *Dauid* to runne in the way of Gods com-  
maundements : and when his footesteps  
fayled, he wished, *O that I had wings like a*  
*Doue to performe it !* Gods seruants must be  
“ like to Angels, most swift in their seruice.  
To a willing minde nothing is hard or  
heauy : for loue makes all things light.  
To such Christs yoke is sweete; his com-  
mandements are not grieuous; because  
x their delight is in them.

— **F**ROM this delight proceedes Medi-  
tation, the second step to Blessednes  
affirmatiuely. This Meditation is  
“ like to digestion : for vnlesse the meate  
digest



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digest in the stomake, it nourisheth not the body. vnlesse the wheate corne dye in the ground, it springeth not vp againe: so, vnlesse the Word take roote in your hearts by meditation, it profiteth not.

S. *James* compares an idle hearer, to a man that looks his bodily face in a glasse, and with the turning of a hand forgets it. Which of you walketh through a greene meddow, and gathereth not a flowre? Who comes into an Orchard, & tasteth not the fruite thereof? So, bring home somewhat from a Sermon, that ye may be the better for it.

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**T**His delight and meditation must not be for a spurt, but day and night: for godlines is a iourney, wherein must be no faynting. It is not sufficient to begin wel, but ye must continue in well doing. *In Christianis non initia, sed fines petuntur:* With what earnestnes doe men run in a race? yet but one receyues the price. In the spirituall race, runne all, that all may obtayne;

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1 obayne : for in heauen is roome enough.

Hence may the Preacher learne this : *Attende lectioni* : for cursed is hee, which doeth the Lords worke negligently. *Capite hos pradones*, sayd *Eschines* the Orator, *qui nauigant in mari verborum*. Katch me these Pirats, which sayle in a sea of words, and run a sentence out of breath.

Hence may the King gather a sweete meditation, that so long as the Law of God is his Counseller, all things shall prosper with him : God will be his Lord Protector, and keeper, whither soeuer hee goeth. He wil keepe all his bones, so that not one of them shall be broken. He wil preserue his going out, and his comming in, from this time forth for euermore.

Generally, God hath promised to all the faithfull, *I will giue my holy feare into your hearts, that ye shall neuer depart from me*. And I doe assure you with the Apostle: *That God, which hath begun this good worke in you, will persit it, euen to the day*

*before the King.*

*day of Christ. Hac itur ad superos: This is the high way to Heauen.*

God for his mercies sake write these lessons in our hearts, and teach vs to frame our liues thereafter, that in the end wee may obtayne that Kingdome, which he hath prepared for all his elect people, through Iesus Christ our alone Sauour.

To whom with the Father and the holy Ghost, be all honour and glory both now and euer. Amen.

*FINIS.*

